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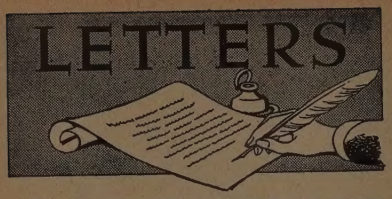
THE Lutheran WITNESS

April 17, 1951



This column offers opportunity for expressions on matters of interest to our readers. Letters must be signed, although names will be withheld by the Editors upon request.

The opinions expressed by readers are not necessarily those of the Editors.

THANKS, MISSOURI SYNOD MEMBERS

DEAR EDITORS:

We are not exactly sure to whom a letter trying to praise so many people should be sent. Actually we would like to send a word of commendation to the Missouri Synod as a whole and more particularly to that part of the Missouri Synod that supports overseas Lutheran churches.

We are a young married couple studying here under a Fulbright grant to Brussels University. We are members of St. John's Lutheran Church, Hamlin, N. Y. Rev. M. W. Mueller, our pastor, gave us the address of a recently established Lutheran church here in Brussels before our departure and one of our first acts upon arrival was to look up the tiny "Paroisse de Trinite" Lutheran Church, one of two Lutheran churches in Belgium. The church, only having been just established, was of course small. The congregation, too, would only number 25 or so. One Sunday was sufficient, however, to make us feel right at home, and after dinner with Rev. C. J. Hobus and his family we no longer doubted that we were part of the church.

Rev. Hobus . . . is a man whose spirit and faith have an almost indomitable quality, who works unceasingly to expand his congregation and as unceasingly *for* them. . . . We feel that one has to live in a foreign country that is predominantly either Catholic or unbelieving to appreciate such a role. Belgium is a country of around 8½ million population, and about 75% of these are Catholic. I would estimate that 23 to 25% of the rest are either "incroyants" (unbelievers) or scattered thinly among various Protestant sects. That in this mass there exist only two tiny Lutheran groups must seem like tremendous odds to any layman. At least it does to us! I am sure that odds never occur to Rev. Hobus, however. Already he is in the process of establishing a church of a nucleus of Lutheran converts in a near-by village, heretofore a kind of annex to the Brussels church. . . . We couldn't miss this chance to send a word of praise concerning him.

Praise is due another source, too — the support the Missouri Synod extends to the Lutheran churches here in France and Belgium. . . . It was a rather pleasant surprise to us to find that the body which we have heard and read about and even contributed to should be greatly responsible for the success of the very Lutheran church we are attending here. For moral support (especially in the form of the foreign language broadcasts of the Lutheran Hour and the publication of various pamphlets) and for financial support (without which we are sure the church in its present infancy could not exist) we felt just a little bit proud!

Once again, we are a little unsure just to whom such a letter should be addressed. But since we get your excellent magazine over here and since we consider you as the spokesman for the Synod, the WITNESS was selected.

MR. AND MRS. ROSWELL B. WING

Brussels, Belgium

MEDICAL MISSION IN GUATEMALA

DEAR EDITORS:

The article on medical missions which appeared in the March 6 issue of the LUTHERAN WITNESS came to my attention shortly after visiting Guatemala, where I had come under the enthusiastic spell of Dr. Elena Trejo Carstens and Pastor R. Gussick, who are co-operating in healing body and soul of some of the Indians of Antigua, Guatemala, and surrounding country.

It was a thrilling experience to meet Dr. Trejo, a humble, quiet, Christian doctor, who dearly loves her people. In spite of enticing offers to remain in the United States after completing her medical schooling and serving her internship, she felt that her own Indian people needed her. The little clinic which she set up in Antigua enjoys a wonderful reputation, and her name is known far and wide. Patients come from remote areas to find healing. Some of them must be hospitalized, but there is no hospital in Antigua. She has taken patients into her own home rather than send them away.

But, being a devout Christian herself, she has never been satisfied only to serve the people in their physical needs. She realizes that the real needs of the patients lie deeper. For that reason she has urged Pastor Gussick to assist her in bringing healing also to the souls of these people. Here is a wide-open door for reaching a large part of the Guatemalan Indians, many of whom are still pagan.

We looked with longing eyes at a new hotel which is for sale at the present time and which would be ideally suited for a hospital. We are certain that there are many friends of medical missions who will offer their prayers and their gifts to make this and similar projects a reality.

St. Louis, Mo. H. A. MAYER

THE BIBLE IS SUPREME

DEAR EDITORS:

. . . Does any church body have a right to set itself up above all others in matters pertaining to the purity of its teachings? Does any Church have the right to pass judgment on mysteries of other churches which these themselves declare to be incomprehensible? Let us concede that the Bible is the true and inspired Word t God. However, who is there to assume t he or she has at long last found the t and only true religion or, if you will, best teachers and theologians? . . . Let not fall into the error of ascribing to o selves the fallacy of infallibility in matt of doctrine. Has miserable man, finite a carnal of mind, proud and complacent, right to assert that he, and he alone, the key to Scriptures? . . .

Houston, Tex. E. G. PLACK

ED. NOTE. — *We assume that the writer fers to one Christian denomination over aga another rather than to Christianity versus o religions. Our answer is that it is not for Church "to set itself up above all others matters of purity of teaching." The source touchstone of all Christian teaching is Bible. Furthermore, the interpretation of Bible must come out of the Bible itself. T it takes humility and patient study to disc how the Bible interprets itself. But once interpretation has been reached by this ro there can no longer be any question of Church over another, but the Bible is over Lutherans do not ascribe to themselves in libility, but the infallible Bible speaks, an speaks about the things that make up Lut anism. Where the Bible has nothing to say a subject, Lutheranism, too, is silent.*

✠

THE COVER

Immanuel Church, Baltimore, M dedicated January 28, 1951, the Rev. E Cassens, pastor. This house of wors exclusive of furnishings, was made p sible by the gift of Mrs. Emma Wolpr Momberger in memory of her pare Nicholas and Louise Wolpman. Mr. W man was a Baltimore builder and c tractor at the turn of the century. chancel furnishings pictured on the c and many other interior furnishings memorial and love gifts of the congre tion's members. The entire project, ere to the glory of God over a period of ye represents an outlay of $600,000.

The Lutheran Witness

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By the
REV. PAUL
W. STREUFERT
St. Matthew's,
St. Louis, Mo.

"I GO AWAY"

ıntate!" Sing ye! "Not much to sing about," thought eleven sor-filled men, "with Jesus going ." (John 16:5.) Was ever leave-ıg more painful than this? Three s of pleasant companionship, of instruction; three years of walk-ogether, sons of men with the Son od. And now? The end of the ! Separation brings sorrow. Now must live by faith, not by sight. aith or sight, men have always en sight, because they have not the necessity nor the blessedness ving by faith.

Disciples' Perplexity

was a perplexing moment in the of these disciples. "What is this He saith? We cannot tell." To the kingdom of God must come ı observation." If the King stays, ey can see Him, hear Him, touch then all will be well. If He goes —?

tell you the truth; it is expedient ou that I go away." The Son of must go! There is only one road an go, the road decreed by divine, al Love. It is the road that winds ugh Gethsemane, to Gabbatha, Golgotha, to glory. It is the edient" road, the only road to g back blessings for the believers. y step of this road had been ned by the Father in heaven. ame forth from the Father and ome into the world" (John 16:28).

God's Revelation

he city of His birth was planned. ntage, names, His holy life, death, ral, and resurrection — God in en planned all this. Men on earth e the blueprints. They were not rant of what they were writing; saw into the future and beheld completed plans. That's what r explained when on Pentecost he "Let me freely speak . . . of David [who], being a prophet [and] seeing this before, spake of the resurrection of Christ" (Acts 2:29-32).

What was the purpose of the blueprints? "These are written that ye might believe that Jesus is the Christ, the Son of God; and that, believing, ye might have life through His name" (John 20:31). What was the purpose of this tremendous planning on the part of God? "God sent forth His Son . . . to redeem them that were under the Law" (Gal. 4:4-5). There was the necessity. Under the Law lay the whole human family — crushed, cursed castaways. By sin man lost everything: his holiness, his happiness, his health, his home, and his heaven. By the coming of Jesus, salvation was restored. God planned it that way.

Just as His coming was planned, so, too, His leaving was planned. "The Lord said unto my Lord, Sit Thou at My right hand" (Ps. 110:1). Peter says that here David was speaking of Jesus, of His ascension and His honor at the right hand of God. (Acts 2:34.)

Just as the plan of His coming made possible the way of salvation, so the plan of His leaving made possible the message of salvation. This was the perplexing thing to the disciples. "Because I have said these things . . . sorrow hath filled your heart" (John 16:6). Here ignorance was the root of sorrow. They saw not the blessing of His departure. "If I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you."

"I go away." And the result? The Comforter will come. Comforter! Whom did they need more in those hours when the world seemed so vast and empty, with Jesus gone? They were to "Go, tell!" But how could they? The people so many, and they so few; the world so big, and they so small; the task so great, and they so weak. The answer to these problems was the coming of the Comforter. Jesus Himself had promised to send Him unto them. The Spirit comes because of Jesus.

Jesus sent the Spirit to comfort them in their own sin. To preach to others while under the burden of one's own sin is not easy. But the Spirit came to convince them that there is pardon for them in the blood of the Lamb. That conviction of having a personal Savior fired their message about the Savior of the world.

Jesus sent the Spirit to strengthen them in their weakness. "I will put My Spirit within you and cause you to walk in My statutes . . . and do them" (Ezek. 36:27). The foot follows the heart. Works follow faith. Their pious walk before the world would be the result of the indwelling Spirit. Not good resolutions, not will power, not stamina, but the Spirit — He changes the lives of men. The weak become strong.

Jesus sent the Spirit to teach them in their ignorance. "He will guide you into all truth" (John 16:13). Ignorant men they were, these disciples, but they became the teachers of all Christendom because of the Spirit. And we, too, can say with St. Paul, "I know in whom I have believed and am persuaded" (2 Tim. 1:12). Jesus and the Atonement, forgiveness and peace, heaven and glory — these are the certainties of the Christian.

Jesus sent the Spirit to comfort the disciples in their sorrow, to turn their sorrow into joy. The Spirit would fill that sad emptiness when they could no longer walk by sight and experience the touch of Jesus' hand. The Holy Spirit changed sight into faith and so changed sorrow into joy. Once they saw Jesus, the Visible; now they would wholly possess Jesus, the Invisible.

Today and Forever

As the disciples, so we, for the promise to them is the promise to us. The Spirit is working in the hearts of men by Word and Sacrament. Herein lies the hope for a hopeless world. Today only the Spirit can answer the ancient Greeks' appeal: "We would see Jesus." Amid the sorrows of world conflict, national unrest, community disturbance, family strife, and personal imperfection, the words of Jesus are ominous: "I go away." Ominous until we know the blessed purpose of His leaving: "I will pray the Father, and He shall give you another Comforter, that He may abide with you forever" (John 14:16). Centuries may come and go, but the Spirit abides. Because Jesus died for me, the Spirit stays with me. Through the Spirit's work I am cleansed, my family is healed, my community is rescued, my nation strengthened, and the world saved. God's love in Christ through the Spirit did it!

Preserving Our Musica

The Sheboygan Chorus Helped Dedicate the Wigwam at Camp Arcadia, Mich., in June, 1947
(Delmar Studio)

When the Saxon Lutherans emigrated to America in 1838, they left behind them in Germany a mutilated and "watered down" hymnal. The hymnody of Luther and his successors which had inspired the great Lutheran composers of the 16th and 17th centuries had undergone a process of elimination and "improvement." Today we are indebted to our watchful Saxon fathers that orthodox American Lutheranism, specifically the Missouri Synod, has inherited from them a *Gesangbuch* (hymnal) which abounds with unadulterated chorales of sound doctrine.

Although conservative Lutheranism in America now had the essential in Lutheran music, namely, the chorale for the congregation, it did not have in its worship the fine organ and choir music produced in the Lutheran Church of Germany during its better days. This the early emigrants did not transplant to American soil, nor could they, since it was for the most part then only in manuscript form, tucked away in the archives in Germany. The pietistic-rationalistic Lutheran Church of Germany, for whom the chorale of the Reformation was too "severe," naturally felt no need or inclination to bring into the open the music of a Bach or a Buxtehude.

Rebirth of Interest

Three decades ago a Bach chorale could hardly be purchased on the American market. It was about that time that Dr. Edward Rechlin launched his organ recital tours which afforded many Americans a first opportunity of hearing the organ literature of early Lutheran masters. Although the Bach chorale is written for choir, Dr. Rechlin always included several on his early organ programs in order to acquaint the public with them.

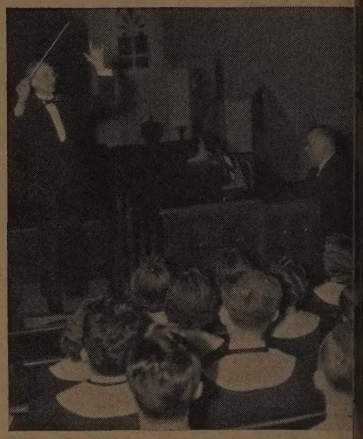
In 1935 the Lutheran Chorus of Sheboygan, Wis., through its conductor, established contact with sources in Germany which led to laborious translating, copying, and duplicating of Lutheran choral music, which became the basis of Lutheran Chorus programs.

As in Germany, so in America the chorale became a mighty weapon in the building of a strong Lutheran Church. As in Germany during the 18th and 19th centuries, so in America today the chorale could fall by the wayside through lack of appreciation. While we are not yet ready to imitate the people of Saxony and delete from our hymnal such hymns as "How Lovely Shines the Morning Star," "From Heaven Above," and others of equal rank, unfortunately some signs pointing in that direction are not altogether lacking.

Restoring Church Music

Through the years the efforts of the Lutheran Chorus have been directed not only to the preservation of the Christ-centered Lutheran chorale, but also to the restoration of at least a portion of the Lutheran chorale and instrumental music which for centuries lay dormant even in the land where they were written.

Many have wondered how a group of singers could be held together for a period of twenty-seven years with such "severe" music. To which we reply that it was just this music and text of the Lutheran chorale which gave the Lutheran Chorus the impetus and spiritual power to continue with increasing strength (all glory to God) for over a quarter century. During this period the chorus has made about 500 appearances; in the last two years the group traveled about 8,000 miles. To finance this undertaking, the organization has tried to follow the



Conductor Martin J. Bangert and Dr. Ed
Rechlin, Organist, in Rehearsal at St. P
Sheboygan, Wis.

Lord's command: "Freely ye h
received, freely give." Thus no guar
tee is asked from local sponsors.
times members of the choir have m
substantial personal contributions
help cover transportation costs.
localities where lodging or meals
not be furnished, the singers pay t
own meals and hotel accommodati
This good will of the members,
the support gained from several h
dred Associate Members, has ena
the Chorus to launch the *Lauda*
Dominum music series and to p
literature on ideals in church m
It must also be stated here that
ideals of the Lutheran Chorus
to a great extent resulted from its
association with Dr. Rechlin, who
cording to a recent report in a n
journal is correctly listed as a pio
in preserving and restoring the mu
heritage of the Lutheran Church.

Singers with a Mission

Who are the people who h
especially during recent years, r
aged annually to leave their plac
employment for two or more w
given up "vacations," were willin
be "set back" seventy-five or a
dred dollars, and devoted upwar
a hundred hours to rehearsal t
A few, together with the condu
have served the entire 27 years,
have sung intermittently over a p
of years, whereas about one hal

Heritage

MARTIN J. BANGERT
uctor, Lutheran Chorus,
oygan, Wis.

Impromptu Concert

At Lake Louise in the Canadian Rockies during the 1950 tour. On the 17-day trip, August 19 to September 4, the spiritual refreshment of our Church's music was brought to audiences between Winnipeg and Minneapolis, and a Church Music Workshop was conducted at Concordia College, Edmonton, Alberta. Dr. Rechlin toured with the chorus and presented organ recitals

school students. Frequently the d generation continues where the nts left off or sing alongside with r and mother. In such cases the cial contribution to the "cause" a period of years runs into several sand dollars. People just don't do unless there are abiding values ved.

nd there *are* rewards — there al- are in the Kingdom. Living with, memorizing, great religious poetry, music by great and devout com- s, and imparting this message of tion in Christ to others bring joy spiritual benefit which last into ity. On the human side there is pportunity to meet people, fellow stians, leaders in the Kingdom, and to gain vision and inspiration for er efforts. Unforgettable are such ing episodes as trailing on foot an matic" Greyhound bus over the berland Pass at a past-midnight ; or intoning an impromptu con- of praise near the shores of Lake se in the Canadian Rockies; or afternoon concert for our colored stians at our college in Selma, Ala.; o concerts in one evening in our enburg Saskatchewan Lutheran ch*; or beholding the mighty regation in First Presbyterian ch in Edmonton suddenly rising neir feet at the intonation of Mighty Fortress Is Our God." e are memories!

Quality Denotes Strength

ne Church today has many ex- nt choirs. In itself this is not a of the musical-spiritual strength e Church which they represent. real spiritual strength of the music e Church will be determined by caliber of the hymns which are into the hearts and minds of young and old during the regular divine services.

The musical world in 1950 commemorated the Bach anniversary year. If this Lutheran master of church music could convey a message to us today, he might, in the light of history, have the following to say: "The Christian Church could, without too great a loss, dispense with my compositions. But by all means it ought to adhere to, and preserve for its youth, that priceless gem: the chorale. Twice in history, and on two continents, the chorale became the musical handmaid in the building of a great Church. I deemed this *Gemeindelied* (congregational song) superior to anything I might have written in that category. During my last days upon earth the chorale was already 'on its way out.' I sought to preserve it by etching hundreds of these gems into my compositions. May Christendom hold fast to this Christ-centered, musically superior heritage!"

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The complete story of the 1950 Canadian f the Lutheran Chorus and Dr. Edward n has been published in booklet form ay be obtained for fifty cents by ad- g: The Lutheran Chorus of Sheboygan, orth Franklin St., Sheboygan, Wis.

A New Outlook for Women's Guilds

By LUCILE CULLIMORE

"It's like taking a trip through a new world of Christian values," commented a member of Faith Lutheran Church, Los Angeles, at the close of one of the monthly meetings of the Faith Women's Christian Life Guilds.

In the five years since the pastor proposed the new program as a one-year experiment, Faith's guilds have won the hearts of all the women who have taken a part. God has blessed the women of the church with stronger faith and love. The program has helped develop so many talents and given so many opportunities for Christian service that the women of Faith Church would dislike ever returning to the former type of organization, which, by comparison, engaged the talents of only a handful of women. Moreover, they feel they have been welded into a united force for good, the spiritual levels of their organization have been greatly lifted, and all the carnal features which so often breed contention have been removed. All are anxious to tell others of the blessings which God has showered upon them through their guilds.

All Guilds Form One Society

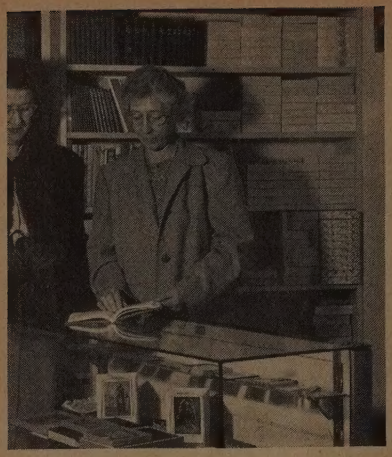
Nine guilds, each having a distinctive name and work, form one large society at Faith Church. The combined guilds hold a monthly meeting, conducted by the society officers. In this meeting the separate guilds make their contributions, the Prayer Guild leading in prayers geared to the needs of the congregation, the Bible Guild providing refreshment with the Word of God, and so on. While all guilds have a voice in each meeting, the main topic rotates among them. This topic is generally the theme emphasized for the month in the congregation's planned parish program. Due to the variety of each meeting, the interest of the members is held, their insights deepened, their outlook widened. Whenever the women come together, they have more Christian topics to discuss, more Christian causes to uphold in their prayers, and a greater awareness of following their Lord's example in going about and doing good.

There are no dues or assessments. Freed from money-making schemes, the guilds can devote their entire program to Christian service. The financial backing is secured through a subsidy granted by the voters' assembly of the church, on the basis of an annual request submitted by each guild. Soliciting of dues or special offerings is not permitted, since the subsidy is granted with the agreement to avoid all such soliciting.

The Individual Guilds

Meetings of the separate guilds are called as needed — generally once a quarter, with the pastor in attendance. The purposes and aims of Faith's nine guilds are as follows:

The Prayer Guild enriches the monthly meetings of the Christian Life Guilds with prayer; strives to enlarge the prayer vision of fellow Christians;



Christian Readers' Guild

Memberships last one year, with opportunity for change each January. The Readers' Guild promotes appreciation and distribution of Christian literature

World Friendship Guild

Though Faith women can hold membership in their general society, most prefer to volunteer for at least one of nine guilds, according to personal interests or talents. This guild sponsored 2,000 relief packages last year

stimulates the private prayer life of all members; distributes prayer helps; and unites in imploring God's aid for local and world causes.

The Bible Guild promotes faithful and enjoyable use of the Holy Bible; leads the general meeting in Scripture reading and a memory course; distributes Bible helps; stirs interest in the Sunday and Wednesday Bible classes.

The Chancel Guild stimulates general interest in reading of good Christian books and magazines; maintains tract racks; gives book reviews; sponsors a free loan library and a room in which books and gifts of a religious nature may be obtained; places Lutheran literature in public libraries.

The World Friendship Guild sponsors sewing for the needy; packages clothes and food for war victims; sends Christian literature to aid our missionaries and keeps letter contact with them; last year sponsored 2,000 packages of food and clothing for war victims. This one guild alone requires a $2,000 annual subsidy.

The Stewardship Guild leads new women of the church into a closer acquaintance with the church's work, inviting them to become active workers; strives to raise the level of the Christian stewardship life in the church.

The Parish Workers Guild sponsors soul winning by enlisting new members for the pastor's Information Course; assists the pastor in visits, especially by calling on new Sunday school enrollees; provides a monthly visit to the County Farm.

The Hospitality Guild co-operates with the congregation's "Fishermen's Club"; posts "greeters"; promotes social functions for better acquaintance among old and new members; joins the Stewardship Guild in drawing new members into church activities.

The Public Relations Guild helps all guilds to bear witness to good and protest evils found in newspapers, magazines, and movies; commends by spoken or written messages public agencies which stand for honor and decency.

Thus, Faith's nine guilds function as an integral part of the church, fully justify their support out of general church funds, and lift women's v in the church to a high leve service. It is with sincere good and honest conviction that we c mend this program to all Chri women throughout Synod.

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Mrs. Lucile Cullimore is presider the Faith Women's Christian Life G Faith Lutheran Church, Los An Calif. Faith's guilds were developed u the guidance of the Rev. Carl W. Be pastor.

THE PRIEST AND THE CALLING: Toward a Christian Approach to Labor Problems

By JAROSLAV PELIKAN

St. Louis, Mo.

One of the most significant contributions of the Reformation is its rediscovery of the doctrine of the universal priesthood of believers. Usually this doctrine is taken to mean that every man is his own priest, and that therefore he does not need any human mediator between himself and God. To be sure, the Reformation did teach that every man must do his own believing, as he must do his own dying. But the basic meaning of the universal priesthood of believers is Luther's insistence that every man is a priest to others, that is, one through whose calling God acts upon others.

The American labor scene is peculiarly suited for the recovery of this doctrine of the universal priesthood. There are in America today some sixteen million people who belong to labor unions, and several million more laborers who do not. A reinterpretation of the universal priesthood can do much to create a Christian understanding of the dignity of labor and to teach these millions the value of every honest occupation as a calling from God. Such a reinterpretation would involve the restatement of the universal priesthood in its full dimension as the priesthood of the man in his Christian calling.

Partnership of God and Ma

Priesthood is partnership with in doing God's work. For if G truly the Creator and Sustainer life, then that man through whom creates and sustains life is partner. Then the work which a does, be it the manufacturing of or the processing of food or any useful occupation, is part of the of God the Creator for the pres tion of human life. If Christ is the Redeemer, then the life for He has redeemed us is a life of service to our fellow men throu faithful performance of our jobs. Holy Spirit is truly the Sanctifier what He makes holy by His pr is, above all, the common thir life. Then the job of the labo the factory, of the farmer in the of the mother in the home, ar that are sanctified by the prese the Holy Spirit Himself.

Thus God the Holy Trinity work setting us aside from th gray mediocrity of the treadmill, forming daily toil into divine s and shedding the light of His upon all that we do in the ser His creatures. For the God wh made Himself known in His Son Je

ist our Brother, is a God who asks love not for Himself alone, but for e whom He has placed next to us His representatives.

Viewed in this light, daily toil acres a new significance. The job is no longer merely a way of making ving and of paying next week's ery bill. It becomes instead one of best ways we have of showing forth praises of Him who has called us — ed us into the priesthood of the ng. Then the performance of the llest task connected with my job omes the means by which I act as 's own instrument for the preseron and the enhancement of hu- life.

Partnership of Employer and Employee

Viewed in the light of the Chris- calling, the relationship between loyer and employee is no longer of competition and greed, but er of mutual service. Employer employee are partners under God he divinely appointed task of carfor God's creation. Both employer employee have been redeemed by same Lord and are sanctified by same Spirit. Employer-employee tions look different when both sides seen as part of one Christian ng.

So do relations among employees. employee who sees himself as a st in his calling views his fellow kers as opportunities for displaying love and regard which he has wn in the Cross of Christ. He will ain, cherish, and help his fellow kers as Christ has helped him. The est imitation of Christ consists in to be as faithful in one's calling Christ was in His.

The labor union can be an impor- part of this Christian calling and art which Christians have often ected. Yet in the union we have nique opportunity to demonstrate love and regard which Christians ess, and the Christian Church has wonderful opportunity to show ring men everywhere the worthi- of their high calling as servants, as priests of God. This worthiness not exemplified in higher wages e or better working conditions e — though it is certainly the duty ne Christian employer in his calling provide these — but, above all, in recognition that labor is a gift n God and that the service of God ne ultimate value of all work.

The Church Shows the Way

The function of the Christian rch in all of this is to sensitize members to the meaning of the istian calling. By its proclamation he forgiveness of sins, the Church ases men from the service of sin for the service of God. At the same time it gives them a new bond that ties them together in mutual responsibility, concern, and service. In its elementary schools, in its high schools, and in its university our own Church is seeking to provide a sense of calling for everyone in his own particular job. On the parish level we ought to be doing more to bring together "all sorts and conditions of men," workers and farmers and employers, to discuss the meaning of the faith they share for their jobs and for their common life.

It is somewhat sentimental to suppose that the Church can change society by passing resolutions at a convention or by bringing pressure to bear upon government. But it is realistic to believe that the Church can do much for society by training its members to accept their jobs as vocations from God, to work not as irresponsible hirelings but as priests, and to realize that they are working not just for a living but for a life — the very life of God pulsating in the Christian priest in his Christian calling.

Mission Board for the Blind

L. to r.: The Rev. George Brueggeman, Secretary; the Rev. Erwin G. Tieman; the Rev. Victor Selle, Chairman; Mr. Ernest H. Berger; Mr. Victor Miller, Financial Secretary. All are from Milwaukee, Wis.; not shown, the Rev. H. W. Storm, Executive Secretary

Seek Out the Blind; Bring Them to Church

It is over twenty-eight years since a young civil engineer, a parishioner of the Rev. E. J. Friedrich at Staunton, Va., was blinded in an explosion and requested from his pastor some religious literature in Braille. Pastor Friedrich, now a member of Synod's Board of Directors, was instrumental in getting Synod to pass a resolution at its 1923 Fort Wayne convention to publish material in embossed type. The appearance of the first *Lutheran Messenger for the Blind* in 1926 may be called the beginning of our Synod's organized mission work among the blind.

Soon a library for the blind was started, which now has about 1,000 volumes in Braille. All are religious books, personally transcribed by volunteer workers. They may be borrowed free of charge by writing to Mrs. T. Piehler, 11251 S. Homewood Ave., Chicago 43, Ill. The *Messenger* is also available. Postage is paid by the Government.

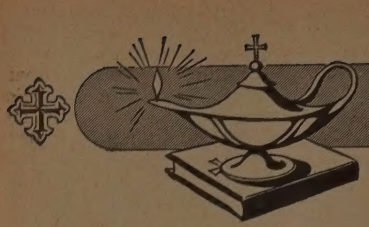
The Church's latest venture is the talking book *What Jesus Means to Me*, by the Rev. H. W. Gockel, now furnished free of charge by the U. S. Government to anyone over 18 years of age. The records may be borrowed also from the Lutheran Library for the Blind.

Plan Silver Anniversary October 14

Members of our churches are urged to contact the blind in their communities and bring them to church. Four out of every five among the 250,000 blind in the United States are still unchurched! They do not want pity, but they appreciate intelligent aid, literature, and Christian friendship.

In order systematically to meet opportunities for work among the blind, Synod's Board for Missions among the Blind suggests that each congregation appoint someone to take an interest in the blind of its area. The Board is also trying to appoint a pastor in each synodical District to become acquainted with the blind in the District and see to it that the nearest pastor visits them. If this project is carried through, and we pray that it will be, our Mission will take a long step forward in its work among the sightless.

Sunday, October 14, has been set by the Board as the day on which Synod's churches will be asked to commemorate the silver anniversary of the blessed mission which has brought so many physically sightless people to see Christ with the eyes of faith. By September, pastors will be provided with a historical pamphlet, prepared by the Rev. E. G. Tieman.



Editorials

The WITNESS Watchword: "Ye are a chosen generation, a royal pri hood, an holy nation, a peculiar people, that ye should show forth the praise Him who hath called you out of darkness into His marvelous light." — 1 Peter

Morality in Public Office

Millions of citizens sat glued to their television sets during the days of the Kefauver inquiry. They were fascinated by the parade of public officials, mobsters, gamblers, businessmen. The best show on TV, said a quipster — "Alibi and Costello."

Perhaps the show had comic overtones. But down underneath was a picture of terrible tragedy, one case study after another of decadence in public office. Senator Tobey wept unashamed.

Some observers were stricken with fear that Communist atheism through scenes like this parried the sharpest attacks of "Christian America." "If that is what Christianity can do in a nation, why not be like us?" Communists will say.

Others worry about the picture of plain, ordinary morality on the grass-roots level. Mr. Carroll estimated that one out of ten St. Louisans threw his money away in betting. He admitted that he did not want his son to follow him in his profession as betting commissioner.

When all is said and done, the most harrowing picture from it all remains the perversion of public office. Here are people who are paid by their fellow citizens to enforce laws and prevent crime. But criminals and lawbreakers blunt the edge of the sword which they carry, by money, the money which is the lush profit of their crimes.

The antidote is not as spectacular as the criminals. But it is simple enough in outline. It starts with Christian fathers and mothers teaching their boys and girls respect for law because of respect for God in Christ. It goes on with those boys and girls learning to be good citizens on every level of life. It proceeds with those same boys preparing for public office as lawyers or resolving to participate in public office alongside other professions. This program of combating crime continues with these same men and women strengthened through their association with their fellow Christians in their churches, and dipping from the stream of life in God's Word, to the end that they be sound and consecrated public servants, not easily led astray by the lure of cash.

That is a simple program. But it is long overdue.

Summer School at Concordia Seminary

History is being made on the campus of Concordia Seminary, St. Louis. Not only is the constructon of Graduate Hall, for which ground was broken on February 28, under way, but all plans for the Summer School of Theology, which will be conducted June 4 to July 13, are rapidly nearing completion. The detailed announcement has appeared in the LUTHERAN WITNESS (April 3, page 117). Summer Schools of Theology are nothing new. Many pastors and theological professors have taken the opportunity to enrich their hearts and minds at such schools for greater service in the Church. Congregations can make a profitable investment for themselves by enabling their pastor once again to attend classes. The knowledge gained and the enthusiasm kindled under the guidance of consecra teachers and in the company of like-minded fellow stude will be reflected in the renewed zest and the added skil those who were thus privileged. One is reminded of spirit of the veteran St. Paul, who, though nearing the c of his life, asked Timothy to bring him his books and par ments (2 Tim. 4:13).

History, however, is being made in another way. notice of the opening of the Summer School is appea in other publications besides the LUTHERAN WITNESS as v including non-Lutheran journals. Thus an advertisem appears in the *Christian Century* (March 28, 1951, page 4 in which, in addition to other information, the follov statement appears: "Concordia Seminary is one of the ol and largest theological schools in the country and is kn the world over for its conservative theology and scho ship." It is significant that the advertisement emphas the Seminary's conservative theology. Concordia is anx to bring this theology to the attention of prospective dents and to share this blessing with others (Rom. 1:

The Pastor's Wife

The pastor's wife, like every virtuous wife, is a ble gift of God. God, the Author of the family, is also Author of the family in the parsonage. Among other qu fications of a bishop or elder, Paul insists that he mus the husband of no more than one wife. To Timothy he s "A bishop must be blameless, the husband of one v (1 Tim. 3:2); and in his directives to Titus for the appo ment of elders he mentions the pastor's children, stat "If any be blameless, the husband of one wife, ha faithful children not accused of riot or unruly" (Titus 1: Paul himself was not married; but he could have been, he so chosen. He wrote to the Corinthians: "Have we power to lead about a sister, a wife, as well as c Apostles and as the brethren of the Lord and Ceph (1 Cor. 9:5). Also to the virtuous wife in the parsonag words apply: "Her price is far above rubies. The hea her husband doth safely trust in her, so that he shall no need of spoil. She will do him good and not evil al days of her life" (Prov. 31:10-12).

The pastor's wife, however, is also a blessed gi the Church. Not only does she, as her husband's helpm enable him to do more efficient work in his parish, bu often also serves the congregation directly in various w In many smaller congregations she frequently is the re tionist, meeting people at the door, answers the telep and attends to many other details, too numerous to m tion. Her services may be quite unnoticed; nor does mind that. The modest Christian wife in the parsonage not crave public recognition; she is happy to be ab serve her Savior in her humble way. It is His honor glory that she seeks.

In a parish bulletin which recently came to the ed desk we read of a pastor's wife who this year has

rving as elementary school principal in a most capable nner, having taught eighteen years for the congregation, ring which time she saw the enrollment grow from thir- n to three hundred thirty. To her as well as to her hus- nd the words apply: "They that be wise [or teachers] ll shine as the brightness of the firmament; and they t turn many to righteousness as the stars forever and er" (Dan. 12:3). But all Christian wives, in the parsonage elsewhere, may confidently look forward to their avenly Master's praise and blessing.

YEA

These letters will soon be familiar to all synodical Dis- ct Youth Committees and Walther League officials who eive the promotion materials for the "Christian Youth nergency Action" to which President J. W. Behnken refers the letter which he addressed to all congregations of nod on Palm Sunday. Dr. Behnken's letter emphasized importance of the CYEA Program, in which Synod's ard for Young People's Work and the Walther League co-operating.

In his letter, Dr. Behnken reminds us that within only few fleeting years the boys of our recent confirmation sses will be called into military service. He says: "We ll have them under the immediate influence of a Chris- n home, in the Bible class, in the Walther League or ung People's Society, in the divine services, and at the mmunion table of their home congregation for only four five years. What a startling fact! By that time these wly confirmed must be spiritually equipped and condi- ned to face grimmest realities, severest temptations, and rhaps even most dreadful dangers of battle."

He asks: "What shall we do?" and points to the serious- ss of the situation and the need of bringing it to the Lord prayer, adding, "It demands, furthermore, that our pas- s, teachers, members of the Church Council, especially Board of Christian Education of our congregations, give nest thought and study to this matter. It demands that plan a course of action which will intensify the training these newly confirmed in their Bible classes, in their ung People's or Walther League Society." Dr. Behnken d discussed this matter with representatives of the Wal- r League and the Board for Young People's Work. The sult is the CYEA, the "Christian Youth Emergency Ac- n." We join Dr. Behnken in the prayer that God may aciously bless the consecrated efforts of our congregations the interest of their young people in these critical days.

lanning for the Summer

That time of the year has come when congregations gin to lay their plans for the coming Vacation Bible hool. Those who have given this splendid agency of ristian education their serious concern in the past have und it to be one of the most effective mission arms of e Church as well as a means of undergirding the work the Sunday school. True, the Vacation Bible School is t an easy solution for our many tasks. It requires long- nge planning, a certain sum of money, and, above all, nsecrated teachers who are willing to give of their time nen they would rather take it easy because of the weather. et the rich dividends in souls reached through the Word ake every moment given a satisfying reward in itself. ert boards of education will give the Vacation Bible hool an important place on their agenda now.

Is Your Youth Work Lagging?

How are the youth societies doing in your congregation? Are they alive and active, or bored and uninterested? These questions are prompted by the arrival of the April issue of the Walther League *Workers Quarterly*. Here are over sixty pages of interesting materials for delightful and eminently profitable youth activity. No, this is not a bed-time story; it is a workers' quarterly. The reader may have to use a dictionary to look up a word now and then; he may have to give some serious thought to some of the suggestions to get their full implication and value; but his efforts will pay rich dividends in vitalizing the youth programs of his group. The *Workers Quarterly* offers material for work and entertainment. Its suggestions for meetings, topic discussions, and Bible studies should put vim, vigor, and life, also spiritual life, into a challenging youth program.

Assembly of Lutheran World Federation

The Lutheran World Federation, which, with the recent addition of the two Lutheran churches of Iceland, now numbers forty-four member churches in a total of twenty-two countries, will meet in assembly at Hannover, Germany, July 25 to August 3, 1952. The revised *Handbook for Guidance of Special Commissions, National Committees, and Study Groups*, in preparation for the assembly, presents a clear diagram of the organization and the work of the Federation. From the diagram it is obvious that the program of the assembly is one of learning and doing. Fifteen Study Groups, created by as many National Committees, are to consider such topics as theology, education, evangelism, stewardship, world mission, inner mission (welfare), men of the Church, women of the Church, students, youth, ecumenical relations, international affairs, publications, publicity, and interchurch aid. A corresponding number of special commissions, appointed by the Executive Committee, must see to it that the learning will result in doing. Five Service Departments are responsible for world missions, refugee service, interchurch aid, a publication center, and information service. World Missions Services are limited now to orphaned missions as the orphaned *Palaestinawerk* mission. The importance of the Refugee Service is evident from the fact that one of every ten Lutherans is a refugee today.

It is noteworthy that theology heads the list of fifteen topics to which consideration is to be given by the Study Groups and Special Commissions. The *Handbook* states: "Every good Lutheran will agree that theology always was and always will be fundamental to the 'Life and Work' of our Church. So in our Assembly Program, theology has been named Commission No. 1." The theme for the assembly is: "The Living Word in a Responsible Church," and Dr. S. C. Michelfelder, Executive Secretary, has placed at the head of the *Handbook*, which he prepared, the prayer of Jesus to His heavenly Father: "Sanctify them through Thy truth; Thy Word is truth" (John 17:17). Dr. Michelfelder pleads: "Preparation should be made for this great Assembly in every member church and by every church member. Every Lutheran in all the world should be made aware not only of the theme: 'The Living Word in a Responsible Church,' but of his part in the preparation." Our Church is not a member of the Lutheran World Federation, but every one of its members can join the Savior in His prayer: "Sanctify them through Thy truth; Thy Word is truth," so that the forthcoming assembly may redound to His glory and the welfare of His Church.

News

WORLD

The term "Operation Killer," used in connection with a military operation and frequently referred to in the nation's press and radio, has been deplored in a resolution by a Methodist women's Christian Social Relations Committee of North Georgia. The resolutions asked the nation's Defense Department to stop using the term.

Joseph Cardinal Mindszenty, imprisoned Primate of Hungary, is recuperating from a nervous breakdown, according to two escaped Hungarian state prison prosecutors. They told a Vienna newspaper that the cardinal is in the prison hospital under care of Hungarian medical authorities who had received orders from the Communist Party to restore him to health lest his death would start unrest.

Widespread fatalism about the infiltration of Communism was found in six countries of Asia by Dr. John C. Bennett, Union Theological Seminary professor. In a nine-week tour he visited Lebanon, Pakistan, India, Thailand, Hong Kong, and the Philippines. People do not want Communism, he said, but they can see no alternative. The conditions which make Communist inroads easy prevail everywhere — poverty, landlordism, and political corruption.

CHURCH

"Get that announcement board out near the street so that motorists can read it," emphasized Dr. John R. Scotford, president of the North American Conference on Church Architecture, during a visit in Los Angeles. He noted that with building costs rising many churches are forced to rebuild their old sanctuaries rather than put up new ones. If new churches are built, they should be constructed to make future remodeling easy by keeping floors on the level and by avoiding weight-bearing partitions within the building. If outside walls or pillars near them carry the weight, the entire inside can be ripped out for remodeling. He suggests tapering walls toward the chancel and avoiding parallel walls in order to reduce echo and improve acoustics. For economy and durability, laminated wood trusses are being used more and more, in the manner of Quonset huts. And there should be, he insisted, one good symbol to say "church" on the outside of the building — a steeple, a cross, or an appropriately marked entrance way.

Because there is no Reformed seminary in Yugoslavia and since 1945 young men have not been permitted to study abroad, the Reformed Church has inaugurated a training plan on the apprentice system. For five years the candidate studies and works with an ordained minister, following prescribed courses and rising through ranks of deacon, levite, and finally pastor. Before he can be ordained, he must pass examinations normally required in seminaries.

Nameless German children are still searching for their parents under auspices of World Council of Churches relief agencies. Two transports of children arrived recently at St. Martin, near Villach in Austria, bringing youngsters of German origin from Yugoslavia. Some could not speak German nor remember their names. Some were reunited with parents who had earlier been expelled to Austria.

A woman has been appointed to the office of rabbi by a Reform Synagogue in Meridian, Miss., for the first time in American Jewish history. Mrs. Wm. Ackermann succeeds her late husband, rabbi of the congregation, assuming the duties but not the title of rabbi. She believes she is opening a new field for Jewish womanhood in the face of shortages when rabbis are called into military service.

An interracial sports program has been recently put into operation in the Catholic schools of Louisville, Ky., according to the official archdiocesan *Record*. The parochial school basketball league and the Roman Catholic school and college intermural games include Negro teams. Bellarmine (R. C.) College for men has a Negro on its team. "Catholic schools," the *Record* stated, "with their explicit supernatural orientation, have a strict obligation to be the leaders in bringing about the reforms dictated by Christian justice and charity. . . . It is intolerable that Catholic schools, whose whole program of studies is organized around the teachings of Christ, should ever lag behind their secular counterparts in the practical application of these teachings."

LUTHERANS

Control of the Lutheran Chur in China has been seized by a pr Communist minority of native chur workers, the National Lutheran Cou cil disclosed recently. According information received by the Counc the coup occurred at Hankow late January at a meeting arranged by small group of young pastors and a tended by a select list of "over 4 native churchmen. It deposed Dr. Pe Fu, Church president, and other of cers, replacing them with pasto favorable to Communist dominatio It adopted a manifesto describing t group as an Enlarged Council repr senting "90,000 Christians," the enti membership of the 16 synods (the Mi souri Synod China Mission is not member) which comprise the Luther Church of China. The aim of the ne people's Church is to cast off the infl ences of imperialism, wipe out relatio of any kind with America, and ta over control of funds and mission pro erties in China. Dr. Frederik A. Schio Executive Secretary of the NLC Co mission on Younger Churches a Orphaned Missions, advised waiti for more specific information befo deciding to what degree the Enlarg Council is an imposed rather than freely elected group. But there c be no doubt that the actions of t Hankow meeting have hurled Go commandments into the dust, he sa

Prof. E. Theo. Bachmann early t year left his position as Deputy He of the Religious Affairs Departme Office of the American Commissio for Germany, and liaison officer for Evangelical churches in Germany, take up a position at Luther Semina St. Paul, Minn. He is remembered the German churches for his untir work for peace between nations a churches, for spiritual interchange b tween countries, and for mutual assi ance among nations.

Lutheranism in the nation's cap has grown 65 per cent — from 14,4 members to 22,024 — in the past se years, a survey by the Missouri Syn Public Relations office indicates. 4,5 of the total are Missouri Synod, a three of the five new Luther churches built since World War II Missouri Synod churches.

Bishop Hans Meiser of Bava presiding bishop of the United L theran Church of Germany, recei the honorary Doctor of Divinity deg from Capital University, Columb Ohio, at ceremonies conducted February in Munich, Bavaria, a National Lutheran Council rep sentative.

Armed Services Commission
L. to r.: Mr. Theodore Schlake, Chicago; Mr. O. C. Rentner, Appleton, Wis.; the Rev. F. C. Proehl, Milwaukee; Dr. Paul L. Dannenfeldt, Fort Wayne, Chairman; the Rev. Kenneth L. Ahl, Executive Secretary; Prof. O. E. Sohn, St. Louis; the Rev. O. A. Sauer, Richmond; the Rev. O. C. Busse, Decatur, Ind.

Armed Services Commission on the Alert

By CHAPLAIN (Lt. Col.) WILLIAM REISS

Chief of Chaplains Office, Dept. of the Army
As Told to Chaplain (Lt. Col.) Herman H. Heuer, USA

Unlike many military service agencies of the past war, Synod's Armed Services Commission did not wrap itself up in mothball storage at the end of World War II. As a result, the low-gear interim program of the Commission has quickly regained high-gear momentum since the development of the present emergency.

As everyone else, the Armed Services Commission rejoiced when hostilities ceased in 1945. But time was taken to evaluate carefully the recent field service center, parish and office experiences, and convert these notes into tentative plans for future emergencies. The office of the Executive Secretary was moved from Chicago to Washington, D. C., where close contact could be kept with the Office of the Chief of Chaplains.

Speedy co-operation in enlisting its World War II quota of chaplains — and more — helped win for the Armed Services Commission the Secretary of War's citation for "valuable services rendered, for various forms of aid, and for encouragement given." In recent months that reputation has been maintained. For, when the Office of the Chief of Chaplains sent out a request for men to meet current needs, the Armed Services Commission had already been busy contacting our younger clergy to stimulate their interest in the chaplaincy. At each meeting of the Commission, applicants are screened, and the required endorsement is granted to qualified pastors. The military services want chaplains of the highest type, and the ASC is co-operating to the limit to make such clergymen available.

Our Church Backs Its Chaplains

Equally important are the efforts of the ASC to aid its chaplains on duty in making their ministry more efficient and effective. How often our chaplains have been told by other Protestant chaplains: "You men are to be envied because your Church takes such continuing interest in you!" Our chaplains do not march alone.

Activities of our Church in support of the chaplain's program has ranged from the supplying of pamphlets to the operation of an extensive chain of well-staffed service centers. Our program touches every area where troops are stationed. The reports of the ASC would reveal a list of services which would be amazing, a list too long to be enumerated here.

Only one type of service shall be singled out here, namely, that of maintaining files of the addresses of our Lutheran service personnel. A letter or card to the respective chaplain gives him the necessary information to contact the serviceman and woman, invite them to join their fellow Lutherans at the Lord's Table and to participate in worship. The Word and the Sacraments, which are so often taken for granted in the home community, now become treasured and appreciated privileges, privileges brought to servicemen wherever they may be stationed through the channels kept open by the Armed Services Commission and its staff.

The chaplain receives direct support from the ASC in the form of equipment and supplies so essential for the performance of his normal duties. Long before the Department of the Army (then the War Department) had supplied a chaplain with a field Communion kit, the ASC had provided a portable set to each of its chaplains. Catechisms, tracts, literature, all were available in abundant supply for the service of souls. Nor has this service been restricted to our own chaplains. Other chaplains, recognizing the merit and effectiveness of our literature, have requested and received material for their tract racks and for direct distribution.

The program of the Armed Services Commission, effective in the past, can be increasingly effective in the critical days ahead. It is in keeping with a Christian's duty to his Government to support his fellow citizens and fellow Christians in his country's uniform.

Missouri Synod Chaplain (Lt. Col.) William J. Reiss (right) of the Chief of Chaplains Office, Department of the Army, Greets Chief of Army Chaplains (Maj. Gen.) Roy H. Parker at National Airport, Washington, D. C., upon the Latter's Return from the Far East last October
(U. S. Army Photo)

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Joint ASC Appoints Area Directors

Newly created supervisory posts in the joint Armed Services program of the Missouri Synod and the National Lutheran Council have been announced as follows:

The Rev. Walter E. Kraemer, former India missionary, service center supervisor and instructor at Concordia College, Oakland, Calif., on April 1 took office at Washington, D. C., in charge of Synod's V. A. hospital and parish center program.

The Rev. Lorenz E. Eifert, pastor of St. Paul's, Laguna Beach, Calif., has been appointed area director to oversee establishment of referral offices and co-operation with Lutheran parishes in the vicinity of military operations. With offices located in St. Louis, he has charge of activities in the Fourth and Fifth Army areas (Great Lakes, Mississippi Valley, and Southwestern States). Chaplain Henry Westby of Fargo, N. Dak., former Army and V. A. hospital chaplain, will direct similar work in the Sixth Army area (Northwest and Pacific Coast States).

The NLC-Missouri Synod co-operation is based on recognition of the confessional position of the participating bodies. The agreement recently reached by the Joint Commission regarding the administration of Holy Communion is almost identical in content with the agreement for procedure in force during World War II. Reports interpreting the new agreement as a radical departure from former practice are unfounded.

"We Dare Not Fail Them NOW!"

The SYNODICAL SCENE

Chapel for Illinois Deaf Children

Eighty of the 430 children at the Illinois School for the Deaf, Jacksonville, are enrolled in Lutheran classes instructed by Pastor N. P. Uhlig. He is assisted by students of our Springfield seminary who study the sign language and gain practical experience by semiweekly visits to the I. S. D.

Two years ago the Central Illinois Lutheran Women's Missionary League gave ten thousand dollars towards a chapel-parsonage to be erected near the I. S. D. campus to make possible regular weekly church services and increased instruction periods during the week and to provide living quarters for the worker.

E. Hartzell, an ex-G. I., student at the Springfield seminary and architectural designer, produced an excellent plan for a building, estimated to cost about $50,000. Synod's Board of Missions to Deaf indorsed the project, and the property will belong to Synod. Support from Illinois congregations plus grants from Synod's Board of Directors and the Church Extension Fund make all but $15,000 available. Construction is to begin early this spring.

The building will be placed on a spacious parcel of ground directly across the street from the school. The acquisition of this site deserves special mention. Three years ago Mr. Earl Boucher, a builder and husband of Mrs. Boucher, the national financial secretary of the Lutheran Women's Missionary League, succeeded in buying the site with Paul and Rud. Davidsmeyer for the purpose of holding it for a chapel for our deaf children until the funds could be gathered for the site and building.

The L. L. L. club of the local Salem Lutheran Church, the Rev. O. Klinkermann, pastor, sponsored a collection for the site which netted over $4,000. This was despite the fact that Salem Church is now facing a $100,000 school building program, spends over a thousand dollars annually for the broadcasting of its Sunday morning services — its tenth consecutive year — and pays over $200 annually for bus service to carry to its services and Sunday school the children of the Illinois School for the Blind, also located in this city.

The collection was recently held and title given to Synod, the Rev. C. C. Niemann of St. Paul, Minn., Secretary of the Board of Missions to Deaf, accepting it for Synod. Surely recognition is due to Salem Church, which has for over fifty years unselfishly given its services and facilities to Synod's Mission to the Deaf and Blind.

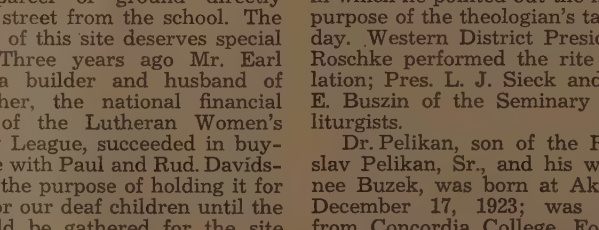
N. P. UHLIG

St. Louis Installs Professor Pelikan

On Sunday, March 4, 1951, Dr. Jaroslav J. Pelikan was installed at Hope Church, St. Louis, Mo., as Professor of Theology at Concordia Seminary. Prof. Richard R. Caemmerer delivered the sermon on the basis of 1 Peter 1:17-21, in which he pointed out the nature and purpose of the theologian's tasks in our day. Western District President E. L. Roschke performed the rite of installation; Pres. L. J. Sieck and Prof. W. E. Buszin of the Seminary served as liturgists.

Dr. Pelikan, son of the Rev. Jaroslav Pelikan, Sr., and his wife, Anna, nee Buzek, was born at Akron, Ohio, December 17, 1923; was graduated from Concordia College, Fort Wayne, Ind., 1942; from Concordia Seminary, St. Louis, 1946; and received his Ph. D. degree from the Divinity School o the University of Chicago, 1946. I June, 1946, he joined the faculty o Valparaiso University, at the same tim serving as assistant pastor of Hol Trinity Church, Chicago, under hi father. Dr. Pelikan was married i June, 1946, to Sylvia Burica. The have one son, Martin.

In fall, 1949, Dr. Pelikan was calle as instructor in the Systematic De partment at the Seminary, where h has served since. He has contribute articles to the LUTHERAN WITNESS *Concordia Theological Monthly, Cres set, American Lutheran, Luthera Quarterly, Religion in Life, Luthera Beacon,* and various other journal He is known widely as a lecturer. Re cently he authored a volume title *From Luther to Kierkegaard.*



Synod Given Title to Deaf Chapel Site, Jacksonville, Ill.
Standing, left to right: E. Boucher, builder; N. P. Uhlig, pastor for the deaf; C. C. Niemann, secretary, Board of Missions to the Deaf; E. Roegge, chairman, Jacksonville L. L. L.; J. A. Long, treasurer. Seated, left to right: E. Hartzell, designer; H. Komnick; Geo. C. Albers, executive secretary, Central Illinois District; O. Klinkermann, pastor, Salem, Jacksonville

Brazilian Convention Theme: "Go!"

The first of the 1951 series of Dis trict conventions in Synod was that o the Brazil District at Concordia Semi nary, Porto Alegre, January 21—2 The exhortation "Go and preach th Gospel" was set as the conventio theme by President Rodolfo Hass In his report he illustrated the effect of going and preaching in Brazil b pointing out growth of the Churc there from 17 families in the beginnin to 12,000 families at present. Toda 70,000 souls are being served by 80 pas tors, 30 teachers, and 108 assistant o lay teachers. The Church is workin in 10 states of Brazil.

Among the important resolution was the one to change the name the Church from "Sinodo Evangelic Luterano do Brasil" (The Evangelic Lutheran Synod of Brazil) to "Igre Luterana Brasileira" (The Brazili Lutheran Church).

The two doctrinal essays dealt wi the Fourth Petition and with Predest nation, by the Rev. F. Schroeder ar Dr. P. W. Schelp, respectively. Pres dent Hasse represented Dr. J. W. Behn ken in reporting on the work of o entire Church in general. Vario aspects of church work were discuss in shorter essays, as follows: "Pastor Visits and Their Importance," Re Rodolfo Warth; "The Gospel on t Air," Rev. M. L. Hasse; "The Impo tance of Parochial Schools," Prof. Fietz; "Charity Toward Orphans," Re A. Gedrat.

President Hasse was re-elected f the coming triennium, and Pastors Sonntag and C. H. Warth were chos First and Second Vice-Presidents.

ELMER REIMNITZ

✠

The position of permanent L theran Hour speaker has been accept by Prof. Armin C. Oldsen, Valparais Ind. His first broadcast is schedul for September 30, 1951.

Echoes of Pentecost in Hong Kong, China
ie of the most dramatic developments in our Far Eastern mission field during recent years was the baptism of this entire group of Chinese in one service

124 Chinese Baptized in One Service

One of the most dramatic develop-nts in our Far Eastern mission field k place recently when our mission-es baptized 124 Chinese in one vice. You will find a picture of this up elsewhere on this page. The ce: Hong Kong. The time: Novem- 26, 1950. The missionaries: Her-t A. Hinz, Miss Gertrude Simon, s Martha Boss, and Miss Lorraine ling.

Truly, the Lord does move in mys-ous ways His missionary wonders perform! Our Church had been ying on mission work in the ngtze River Valley of China for ny years, but there the work had ved much more slowly and had met n many disappointments and re-ses.

Then came the Red tide. Relent-ly it pushed a steady stream of ugees down the valley in search of aven of refuge. Many of these up-ed people finally found their way the British Crown Colony of g Kong. When our Church's retary of Foreign Missions, Dr. O. Schmidt, visited Hong Kong in ruary, 1950, he was impressed by missionary opportunities presented the growing concentration of ugees.

Tremendous Opportunities

At his suggestion the Board of eign Missions authorized the begin-g of work among these unfor-ate people. So numerous were the ortunities, so tremendous the chal-ge, and so limited our available npower at the moment — that our missionary to these refugees, Rev. bert Hoeltje, soon found himself ken in health and had to return he United States, where he is now valescing in our Wheat Ridge Sana-um. Assistance was soon forth-ing in the person of Rev. Herbert Hinz, who interrupted the work he just begun among the Chinese people in San Francisco, Calif., and hastened to Hong Kong.

The class of 124 people, baptized on November 26, 1950, was the third large group of Chinese refugees to be baptized during the first ten months of work. As these paragraphs go to press, another group of 130 persons is ready to receive the Sacrament.

After less than a year of activity our missionaries among the Chinese refugees in the Crown Colony had baptized 230 persons, had confirmed eleven who had previously been baptized, had opened two day schools with 68 pupils, had opened a number of Sunday schools with an enrollment of 288, and were regularly teaching 323 persons in weekly Bible classes. These figures take in also some of the work among the regular residents of Hong Kong, but that is a story in itself.

That Haunting "If"

From Hong Kong, from Japan, from the Philippines, from New Guinea, and from many other sections of our Church's world-wide mission field comes the tragic refrain of an ever-recurring "if." — "What glorious missionary progress our Church could be making in this crisis hour of human history *if* we had the men and *if* we had the money."

Our Church has decided to do something about that haunting "if." Through its projected Ten Million Dollar Expansion Program it proposes to make possible an ever greater flow of trained manpower into its home and foreign fields and to come to the aid of the men already representing our Church on its distant frontiers.

Thank God for these ever-recurring echoes of Pentecost which are coming to us from our mission fields today. *Pray God* that our Church will not fail our bleeding world, which so desperately needs our help! And may we all be encouraged by the increasing number of such inspiring reports as the recent Hong Kong story.

H. W. GOCKEL

✠

The 1951 summer session at Valparaiso will offer courses for beginning freshmen, for teachers-in-service, and for adults as well as for students now enrolled. Prof. Paul Seehausen has been appointed director of the V. U. Summer School. A number of institutes are also being scheduled.

"V. B. S. Put the Philippine Mission in Manila on Its Feet"

Vacation Bible School in summer, 1947, drew fifty curious children, Missionary Alvaro Carino relates. This encouraged the beginning of a Christian day school that fall, enrolling 60 first graders and 50 kindergartners. The Sunday school was built up to 70 pupils, and attendance of parents at Bethel Church increased accordingly. V. B. S. has become the start of a well-established and effective mission pattern in the Philippines and elsewhere

Convention in Retrospect

By J. W. BEHNKEN, D. D.

(Concluded)

IV

Missions at Home and Abroad

The ever-expanding missions of our Church claimed much time on the convention program. Committee 2, a very large committee, devoted two days prior to the convention and some time during the days of the convention to a thorough and prayerful study of the "Macedonian cry" from the many fields where some of our missionaries are now preaching the precious Gospel of our redemption in Christ Jesus. God has opened many doors for our Synod and has blessed our work in His kingdom beyond all expectations. Hence the committee had many resolutions to present to the convention. Important decisions had to be made.

To introduce this important business on the floor of the convention and to furnish a panoramic view of the many fields, Dr. F. C. Streufert said: "As we stand at the halfway mark of the twentieth century, we thank God for the tremendous progress which has been made in the over-all missionary program of our Church. Not only is the Gospel being preached in every State of the Union, but also in Canada, Alaska, Mexico, Guatemala, Panama, Argentina, Brazil, Uruguay, Paraguay, the Isle of Pines, Cuba, Hawaii, India, China, Japan, the Philippines, New Guinea, Africa, Australia, and Europe — in fact, in every continent on the face of the globe and on the islands of the Seven Seas. In addition, we have launched upon very specialized missions here at home, on which special reports will be given to the convention." The "very specialized missions" mentioned are institutional missions (our missionaries are serving nearly 700 institutions), missions to the deaf (our 27 missionaries are serving 27 congregations and 203 preaching stations), and missions to the blind.

It surely was very encouraging to hear that more than 400 new missions were started in four years. This means a mission every 3 to 4 days. During the last ten years more than 155,000 adults were received into church membership by the rite of confirmation. Personal evangelism is on the increase. God has abundantly blessed our work. Unquestionably the convention recognized these blessings and in a spirit of deep consecration and sincere confidence that God will continue to bless resolved to go forward.

Colleges and Seminaries

The education and training of professional workers occupied much time on the convention program. Committee 1 met four days prior to the convention and also had many sessions during the days of the convention. The acute shortage of pastors and teachers presents a serious problem, which must be solved if our Synod is to enter the doors that God has opened throughout the world. We must recruit more young men to study for the Church's ministry of preaching and teaching. We must furnish proper housing and classroom facilities. We must provide sufficient teaching personnel. The Board for Higher Education imparted full information about Synod's future needs if God continues to bless our work in the future as He has in the past. A big building program must be undertaken. Some new buildings must be erected; some existing buildings must be remodeled and renovated. A senior college must be established. To supply a greater number of men and women teachers for our parochial schools, the program at some of our preparatory schools must be adjusted to permit the enrollment of teacher-training students. In fact, this program has been introduced already at a number of our preparatory colleges. Our Concordia at Portland, Oreg., is in the process of becoming a four-year junior college. Our Concordia at Austin, Tex., will probably introduce junior college courses this fall.

This by no means exhausts the list of issues in the field of higher education which were brought before the convention. Little wonder that the delegates were kept busy. Little wonder that they passed important and far-reaching resolutions to improve our colleges and seminaries. May God bless these schools of the prophets and use them as His instruments in the training of many faithful pastors and teachers!

The Ten Millon Dollar Collection

It soon became apparent to the delegates that our Church faces the most challenging program in its history. If our Synod is to train a sufficient number of laborers in the Lord's vineyard for the future; if we are truly interested in missionary expansion; if the important work of training our children and young people and adults really touches our hearts; if we are moved to care for the veterans of the Cross, who did faithful service in the years gone by, we shall understand that extraordinary efforts are necessary. It will be necessary for everyone to contribute liberally not merely to the regular budget of Synod, but also to the very special effort to raise Ten Million Dollars for the expansion of our missions and our schools of prophets for the training of laborers in Christ's vineyard.

The convention at the suggestion of Committee 11 passed the following resolution:

"That a ten-million-dollar offering be gathered over and above the regular budget requirements during the present triennium, for missions and educational purposes."

The Board of Directors appointed a "Mission and Education Fund Committee," which together with Synod's Fiscal Conference designated the year 1952 as the time to begin the collection. The present year is the year of preparation and conditioning for raising the largest sum in the history of our Synod. May God graciously bless us and grant success!

God gave us a great, a wonderful, a blessed convention. Our delegates discussed issues of tremendous importance. Prayerfully and resolutely they reached decisions of far-reaching consequences. They adopted a program which calls for courage and consecration on the part of all our members. The program requires the willing, wholehearted, and determined co-operation of all of us. God grant us grace to translate the convention's resolutions into action!

DEATHS

Otto F. Lossner (October 2, 1879 Beecher, Ill., to November 5, 1950 St. Louis, Mo.), son of the Rev. Herma and Charlotte Klebe Lossner; graduate Concordia Seminary, St. Louis, 1904. Pas tor and missionary at St. John's, Snyde Ontario, Canada, 1904 to 1914; St. John' Ludington, Mich., 1914—1919; St. Paul' Mount Clemens, 1919—1922; Immanue Charter Oak, Iowa, 1922—1925; Trinity Creston, Iowa, 1925—1938; inactive be cause of illness until 1946; pastor at Grac Bunceton, Mo., 1946 until retirement t St. Louis, Mo., in 1948. In 1908 marrie Rosetta Ruppel, Elmira, Ontario, who sur vives with five sons and three daughter Funeral November 11 at St. John' St. Louis, the undersigned preaching an the Rev. Robert Lange, liturgist; com mittal at Concordia Cemetery, St. Loui

PAUL H. HANSEN

Emanuel Friedrich Koestering (De cember 16, 1867, Altenburg, Mo., February 28, 1951, New Minden, Ill.), so of Rev. Friedrich and Wilhelmina Boe Koestering; graduated Concordia Sem nary, St. Louis, 1891. Pastor at Trinit Muskegon, Mich., 1891 to 1899; St. John New Minden, Ill., 1899 to 1938, when h retired because of advanced age; chairma Board of Support of Southern Illino District, 1908 to 1939. In 1892 marri Katie Tuegel, St. Louis, who died July 1925. Survived by five children. Funer services March 3 at New Minden, Ill., t undersigned, his pastor, preaching; inte ment in New Bethlehem Cemeter St. Louis, Mo.

P. F. HARRE

DEATH NOTICES

Prof. em. H. Lobeck, died March Pittsburgh, Pa.; burial in Concordia Cem tery, St. Louis, Mo.

The Rev. Victor A. Mennicke, Sh boygan, Wis., died March 28.

Announcements

Ordinations and Installations

PASTORS

Installed:

Bernthal, A. I., Trinity, near Sanborn, Mi by G. Gerth; Bethlehem, Clements, Minn., S. Baer, March 11.

Fischer, Carl, St. Paul, Wimbledon, N. Da Zion, Courtenay, N. Dak., by Willard C. La Feb. 25.

Janzow, T. W., Immanuel, Murphysboro, Ill., F. Janzow, Feb. 4.

Marting, Louis C., Colma (Broadmoor Villa Calif., by John E. Marozik, March 4.

Maschoff, Theodore, Trinity, Lebanon, Mo., Elmer E. Maschoff, March 11.

Mehl, T. J., Grace, Hudson, Colo., by Car Mehl, March 18.

Quitmeyer, H. Hugo, Bethel, Ballinger; Mt. vary, Eola, Tex., by Carl A. Heckm March 18.

Schroeder, George C., St. Luke, Reno, Nev. Martin A. Paul, March 11.

Schultz, Arthur L., St. John, Dunnell, Minn. G. J. C. Gerike, March 11.

Schulze, Victor A., Grace, Caldwell, Idaho Harry H. Young, March 4.

TEACHER

ttmiller, Grayson W., Concordia, Akron, hio, by J. Franklin Yount, March 11.

Cornerstone Layings

blo, Colo. Trinity, school, March 11.
Joseph, Mich. Trinity, school, March 11.

Dedications

sa, Calif. Concordia, chapel-parish hall, arch 11.
cus, Minn. Emmanuel, church, March 11.
kin, Nebr. Immanuel, parish hall, April 16, 50.
kauna, Wis. Bethany, church, March 11.
neapolis, Minn. Mt. Calvary, church, arch 4.
rton, Tex. St. John, educational building, eb. 25.

Anniversary

rado Springs, Colo. Immanuel, 50th, ov. 19.

Charities Convention

he Associated Lutheran Charities of North erica will hold its 50th anniversary convenat the Martin Hotel, Sioux City, Iowa, 8—11. — Rev. W. P. Clausen, *Chaplain*, eran Service Society, 2216 Jennings St., x City 18, Iowa.

Election Results

he following have been called to the Asso- Professorships at Concordia Teachers Col- , River Forest, Ill., at a meeting of the rd of Electors held March 13:

gion: *Lorenz Wunderlich, M. A.*, associate rofessor at St. John's Lutheran College, Winld, Kans.

ish: *John F. Choitz, M. A.*, student pastor the University of Iowa, Iowa City, Iowa.

ic: *Paul Bunjes, M. Mus.*, teacher at Zion utheran Church, Wausau, Wis.

al Science: *Walter Vahl, M. A.*, instructor Concordia Teachers College, River Forest,

he call for an Associate Professor of Edun has been postponed. — P. L. Kluender, *etary*, Board of Control.

of. W. C. Wolbrecht, A. B., was elected as dent of St. Paul's College, Concordia, Mo., meeting of the Board of Electors held h 20. — Board of Control, O. G. Tiemann, *etary*.

he Rev. Carl W. Berner of Los Angeles, ., has been elected as Professor in the tical Department of Concordia Seminary, ouis. — Board of Control, John Oppliger, *etary*.

Official Notices

he *Rev. G. R. Mackensen* has been aped Visitor of Circuit 10 to succeed the Roy G. Gesch, who has accepted a call nother Circuit.

he *Rev. E. W. David* has been appointed or of Circuit 5 to succeed the Rev. R. ner, who has accepted a call to another of the District.

Armand E. Mueller, *President*,
Southern California District

Wanted

ssouri Synod Lutheran *able to take dictaand type*. For information write: Armed ces Commission, The Lutheran Church — ouri Synod, 736 Jackson Pl., N. W., Washn 6, D. C.

all Lutheran Hymnal, 1927 Edition. Before ing please contact: Rev. H. Treit, 1033 Vic- Ave., Regina, Sask., Can.

lth Church, Tucson, Ariz., will pay the ng and shipping costs on discarded *church* or on *school bells of good size*. Write the R. Buck, 4935 E. Julia St., Tucson, Ariz.

Sunday School Hymnal

authorized by Synod, the preparation of nday school hymnal is under way. Anyone wishes to submit original songs on the 's level is requested to send them to the A. C. Mueller, 3558 South Jefferson Ave., ouis 18, Mo.

Available

Fifty *choir vestments*. For information write to Miss Gertrude A. Krueger, *Secretary*, Cleveland Lutheran A Cappella Choir, 13001 Cedar Road, Cleveland Heights 18, Ohio.

Will sell for $5 each (plus cartage) 96 *opera chairs* with leather backs and seats, worth $20 new. Six chairs fastened together make 12′ length. Can be set in other groupings. — Address Rev. Walter Baumgartner, 6147 S. Keeler Ave., Chicago 29, Ill.

Notice

There is an excellent opening for a *Lutheran dentist* at Rainy River, Ontario, Canada. — Write W. J. Frank, Rainy River, Ont., Can.

Educational Institutions

Applications for the 1951—52 school term are being accepted by Concordia Teachers College, Seward, Nebr. All such as are interested in attending next fall are urged to apply for admission early.

Pastors, teachers, and laymen who know young Christian men and women who can qualify for teacher training are hereby requested to send the names and addresses of such persons to this institution. The demand for male teachers is especially great, and therefore we encourage men in particular to apply.

Concordia offers a college program which qualifies its students to teach after two years of training, enables them to earn the Lutheran Teachers Diploma after three years, and to graduate with the degree Bachelor of Science in Education upon completing their full four-year course.

For copies of the current catalog and for other information about the institution write: Office of the President, Concordia Teachers College, Seward, Nebr.

The 1951 Summer Session at Concordia Teachers College, Seward, Nebr., opens June 4 and closes Aug. 10. A maximum of twelve semester hours credit can be earned in the ten weeks' term. The large number of courses available makes it possible to offer the following schedule: June 4—Aug. 10 — 12 semester hours; June 4—July 27 — 9 semester hours; June 4 to July 6 — 6 semester hours; June 25—July 27 — 6 semester hours; July 9—Aug. 10 — 6 semester hours. Several three-hour programs are also available.

The summer offerings have been selected to meet the needs of teachers who are candidates for teaching certificates and renewals; for the degree Bachelor of Science in Education; for pastors, ministerial students, and for college students who wish to accelerate their own training program.

Another attractive feature is the practice teaching and observation program which will be in operation in St. John's Training School from June 4—July 6 for the benefit of such as need education credit in these areas.

Address all requests for the "1951 Summer Bulletin" or other information on summer work to Office of the President, Concordia Teachers College, Seward, Nebr.

Call for Candidates for Professorship at Concordia Theological Seminary, Springfield, Ill.

Pursuant to the action of the Milwaukee convention of Synod in creating two new professorships at the Springfield Seminary, and with the approval of the Board for Higher Education, the Board of Control of the Seminary herewith requests all congregations in Synod to nominate suitable candidates for the second of these professorships at this time.

The man to be called should have ripe pastoral experience, a good theological background, and possess special teaching aptitude. His principal teaching subject will be Systematic Theology.

Nominations, with characterizations of the candidates, should be sent not later than May 31 to Rev. B. Selcke, D. D., *Secretary*, Board of Control, 120 W. Monroe St., Petersburg, Ill.

Call for Nominations

The Board for Higher Education has approved the request of the Board of Control, Concordia Seminary, St. Louis, Mo., to issue a call for candidates to fill the vacancy in the New Testament Department which will be created by the retirement of Dr. William F. Arndt on July 1.

The man to be called should be theologically and academically well qualified to teach courses in the Department of New Testament, language and literature. He must be a sound Lutheran theologian. Members of the faculty at the St. Louis Seminary must serve as editors of Synod's official organs and also as Synod's official doctrinal censors of all manuscripts of religious or theological nature before they are published by Synod or any of its agencies (Handbook 6.163a).

Each congregation is entitled to nominate one candidate for this office.

All nominations and communications relating to the candidate should not later than May 29 be in the hands of the Rev. John Oppliger, *Secretary*, Board of Control, 4701 Greer Ave., St. Louis 15, Mo.

Call for Candidates Extended

Since it is evident that the busy Easter season has prevented many churches from sending in nominations, the Board of Control and the College of Electors of Concordia Seminary, St. Louis, Mo., have extended the time to nominate candidates to fill the vacancy in the Department of Systematic Theology from April 1 to May 15.

The new professor is to teach Biblical Theology and Symbolics. As a teacher of Biblical Theology he must have a good grasp of divine truth as presented in the various books of the Bible, including competence in the Biblical languages, especially in the Greek of the New Testament. As a teacher of Symbolics he must be a sound and thorough theologian, who has pursued studies in the field of systematic theology. Members of the faculty at the St. Louis Seminary also serve as censorial readers and, if appointed, as editors of Synod's official organs.

Each congregation is entitled to nominate one candidate for this office.

All nominations and communications relating to the candidate should not later than May 15, 1951, be in the hands of Rev. John Oppliger, *Secretary*, Board of Control, 4701 Greer Ave., St. Louis 15, Mo.

Changes of Address

Pastors:

Bartels, Ernest I., R. 1, Osseo, Wis.
Bernthal, A. I., R. 2, Sanborn, Minn.
Burk, Stewart A., 4386 Mayfield Rd., South Euclid 21, Ohio
Dahms, Julius E., 1611 S. Arkansas Ave., Russellville, Ark.
Deffner, Richard G., 4576 Massachusetts Ave., San Diego 3, Calif.
Fischer, Carl, Box 115, Wimbledon, N. Dak.
Frerking, L. F., 914 Kenilworth, Charlotte, N. C.
Gardels, Norman R., 609 Broad St., Jackson, Miss.
Geist, Chaplain Carl T., First Lt., Box 58, 3625 Training Wing, Tyndall A. F. B., Fla.
Grimm, A. Ira, 110 E. Grand Ave., Chippewa Falls, Wis.
Gross, M. H., Red Bud, Ill.
Hieber, John M., *c. r. m.*, 4318 S. E. Anthony Wayne Dr., Fort Wayne, Ind.
Klingebiel, Robert W., Hope, N. Dak.
Knust, Henry C., *em.*, 3627 West 62d St., Chicago 29, Ill.
Kruse, Carl G., 233 N. Washington St., Genoa, Ill.
Kuehn, Clarence T., Apto. Postal 34, Puerto Barrios, Izabal, Guatemala, C. A.
Kupke, H. G., 1641 Clark, Detroit 9, Mich.
Meyer, Clifford G., 120 Vernon Valley Rd., East Northport, L. I., N. Y.
Mitschke, Herman W., 215 Park Ave., Needles, Calif.
Parduhn, F., R. 2, Janesville, Minn.
Pebler, C. P., *em.*, 914 East 24th St., Cheyenne, Wyo.
Quitmeyer, H. H., Eola, Tex.
Raedeke, R. H., Alma, Kans.
Ruhl, Lorne C., 2528 17th St., Detroit 16, Mich.
Ruppar, William A., 89 Jefferson St., Garden City, N. Y.
Schade, Edw. W., R. 1, Dietrich, Ill.
Schaefer, Frank, Rushville, Nebr.
Schultz, E. T., 2630 Belmont Ave., Parsons, Kans.
Storm, Eugene H., 226 S. McKinley, Rensselaer, Ind.

Teachers:

Hildebrandt, W. J., 340 Fourth St., Manistee, Mich.
Luebke, Fred J., 715 N. Tenth St., East St. Louis, Ill.

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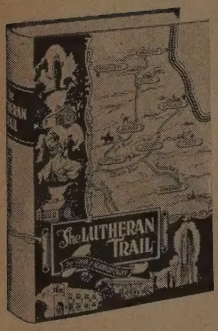
By Louis J. Schwartzkopf



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